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Dr. Saml. Miller

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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

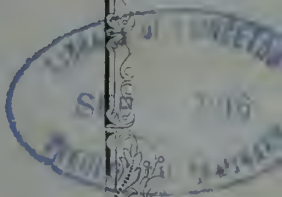
Through your mercy they also may obtain mercy. Rom. xi. 22.

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THE JEWISH CHRONICLE.

This monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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DECEMBER, 1850.  
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“BLINDNESS IN PART IS HAPPENED TO ISRAEL.”

“SUCH is the relation of the Jewish people to the gospel dispensation, that we have little ground to hope that the gospel will savingly affect them in any considerable numbers, whatever be the efforts made for this end.”

This is an opinion advanced by many, whenever the subject of Israel's redemption is the theme of conversation. Why? Because, says one, they have committed such an enormous crime in the persecution and crucifixion of Christ, that God's wrath, which is poured upon them, will not be removed for any ordinary cause; while another maintains that it is a clearly revealed prophetic fact, that God has kept the Jews in reserve, in order to a grand display, at some future time, of the glory of his gracious power—that when Christ shall appear in the clouds of heaven, the Jews, having returned to Palestine, shall be overwhelmed with a sense of his majesty and divinity, and universally cry out, like Saul of Tarsus, Lord, what wilt thou have me to do? Then the whole people will be converted in a day, and hence we do not look for the conversion of any considerable numbers until that day.

Now, without affirming or denying the premises, we will proceed to show that the opinion is a false one, both according to Scripture and experience. That is, we will show that gospel efforts to Christianize this people have ever been, and are now, as successful as similar efforts made among any other people, and that we have a right, guaranteed by Scripture and experience, to expect as abundant a harvest from the seed sown and watered among them, as any other people.

If Jehovah has cursed the Jews, that curse began to operate in all its force when they cried, “His blood be on us and on our children.” They were then as much judicially blinded as they are now. No blindness could be greater than that exhibited at the condemnation and crucifixion of Christ, their own Messiah, their own Jehovah manifest in the flesh. No better evidence of the truth of this assertion is needed than the facts that, on the day of crucifixion, the veil of the Temple was rent in twain—the most holy place exposed to profane eyes, and remained sacred

no longer, and the middle wall of partition was broken down between Jew and Gentile. At all events, at the time Paul wrote his Epistle to the Romans, they were considered a fallen and cursed people, for he designates them as such. This point is clear.

In the very beginning of preaching the gospel of the kingdom, the Jews composed the first audiences. Indeed, our Saviour's last injunction to the apostles was to begin at Jerusalem, and there they began. On the day of Pentecost there were assembled at Jerusalem "devout Jews out of every nation under heaven." The peculiar visible gift of the Holy Spirit was present, and the inspired apostles began their mission. Their hearers were directly charged with the crucifixion of the Messiah, and were commanded to repent. God gave them repentance, and even they who were charged with the guilt of Christ's blood, to the number of three thousand, were incorporated with the Church and received the gift of the Holy Ghost, by virtue of which they wrought miracles. On a subsequent day, five thousand men of the same blinded people were baptized; and soon after, it is said that the "disciples at *Jerusalem* multiplied greatly," and "a great company of priests became obedient to the faith," and "believers were added to the Lord, *multitudes* of both men and women." Never was so great a revival of religion and triumph of the gospel known.

But this work spread among Jews, until there was scarcely a synagogue or a household throughout the world, but that contained its disciples of Christ. The persecutions by the Jewish nation in every country were against *Jewish* converts. They could not have persecuted the citizens of the Roman Empire, who were not Jews, for two reasons: 1. They had no care as to how many of the heathen became Christians. 2. They had no ecclesiastical connection with them that would allow of persecution. The moment a *Jew* even avowed himself a Roman citizen, as did Paul, he was protected by the Roman laws.

When John wrote the Revelation, he took the great multitude of converted Jews as a symbol of the devoted Christians who would in no manner become contaminated with the vices growing out of national hierarchies. He saw the number of those who had the seal of God in their foreheads, "one hundred and forty-four thousand of the twelve tribes of Israel."

Thus the grace of God most wonderfully triumphed in the hearts of this people for a long time subsequent to the crucifixion of Christ, and demonstrably proves that the opinion in question is false.

It is an admitted fact that from the accession of Constantine, and the union of Church and State, until within fifty years, the Jews have not embraced Christianity in any considerable numbers; but the cause that is generally assigned for this fact is not the true cause, viz., the peculiar curse of Jehovah upon them, in so blinding them that they have, during this long period, "rejected the counsel of God against themselves," and cut themselves off from the hopes of the gospel. The true cause is similar to that which enveloped the Christian world in the darkness of death for many centuries,—a decline of vital religion in the Church, the introduction of



human dogmas, opinions and policy, and the accession to the Church of the ungodly, who brought with them all their selfishness and worldly principles of action.

The gospel was preached throughout the Roman empire. Millions of people under the Roman government embraced Christianity. Christianity in time became popular. It was embraced by officers of State, by the soldiery, and finally by the Emperor himself. A servile submission to the government was manifested by all the conquered provinces, and in interest and policy became assimilated to the empire, except the Jewish. They ever showed, from first to last, a disposition to insubordination. The consequence was, they were universally detested as a rebellious people, were degraded from the position of citizens, were enslaved, driven from their own land, and scattered among the provinces to be hated and persecuted. The interests of the State and Church became identical. What was aimed at one, was regarded as intended to affect the other. The Jewish people avowed as utter detestation to the Church as the State, and were esteemed the enemies of both. Add to this, the worldly spirit of the Church, which was ready to avenge the crucifixion of the founder of their religion even by the sword, instead of forgiving, as did Christ, the crucifiers. The Jewish people were finally regarded as too iniquitous to become objects of gracious regard or Christian association, and consequently all legitimate effort for their conversion ceased. Constantine, the first Christian Emperor, although he protected them in the free exercise of their own worship, as he did the Pagans, passed severe edicts to regulate their intercourse with Christians,—e. g. : a Jew who should endanger the life of a convert should be burnt alive; edicts which nominal Christians could pretend were violated, in order to bring the offensive Jews to the stake, and thus gratify their revengeful feelings. “The Council of Illiberus, in Spain, made two enactments against the Jews, which forbade Jews and Christians to eat together, and prohibited Jews from offering up prayers in the season of rural festivities, for a blessing upon the fruits of the earth, as they were considered displeasing to God.” “Constantius made it a capital crime for Jews to marry Christians or circumcise their slaves.” Theodosius the Great confirmed the sentence given by a district magistrate to a Bishop, to rebuild the synagogues which he had caused to be destroyed, or pay damages, when Ambrose, Archbishop of Milan, remonstrated with the Emperor, and forced him to retract his order. This same archbishop publicly accused the Jews of disloyalty, because they were accustomed to elect their own religious rulers. These instances show the intolerant spirit of Christians towards Jews, even when the Emperors were disposed to favor them.

About this period remarkable instances are recorded of the manner in which the Jews were converted, when converted at all. The Bishop of Minorica, by means of St. Stephen's bones, burning their synagogue, stealing their books of the Law and utensils of silver, offering their champion honors and emoluments as rewards for changing his faith, thus securing him, converted five hundred. Justinian prohibited the performance of

their worship, and converted their synagogues into churches. This led to the conversion of many Jews. They were forbidden to eat the paschal lamb. The admission of their evidence in law-suits was forbidden between them and Christians under severe penalties. All this was done to make it intolerable to remain Jews, and thus convert them. These instances of intolerance and attempts to convert Jews are adduced to show the spirit of the Church against the Jews.

This spirit reigned almost universally over the Church until the Reformation under Luther, and has even been fostered by the Protestant portion of the Church to a shameful extent to the present time. E. g. : It is a common event of our times for Jews to lend a favorable ear to the gospel. When they do this, they are immediately neglected by their Jewish brethren, even to the extent almost of starvation. The inquiring Jew then naturally turns to Christians for sympathy. Not long since an instance occurred. A converted Jew was out of employment—was willing to labor at anything to obtain an honest livelihood,—was recommended to two different Christian gentlemen as an honest and upright man—a true Christian, but a converted Jew; and but for the last fact mentioned either of them would have been glad of his services, but this was sufficient to condemn him. They would not have a Jew, whether Christian or not, in connection with them in their business. Such are the reasons why Jews were not converted in any considerable numbers after the accession of Constantine.

We have now reached our own time in a summary manner. We look to it for facts to refute the notion that Jews cannot be converted in any considerable numbers. Fifty years ago, the missionary spirit, crushed down by worldlings for centuries, revived, and started in the glorious enterprise to convert the world. This was the spirit of Paul and Peter. It remembered Israel. Benevolent organizations were formed to evangelize them. The gospel has been preached to the Jews in its simplicity and purity. Thousands have embraced Christianity. Among Jewish converts are some of the most learned and eminent men of the times. Not far from two hundred are employed as preachers or religious teachers. There are thousands to-day in connection with the evangelical churches of Christendom. Many of them are noted for their zeal, faith, and perseverance in usefulness. Thus it is that facts in abundance prove the falsity of the notion, that under the gospel dispensation Jews in any considerable numbers cannot be converted. They prove also that when gospel means are used to this end, God vouchsafes eminent success.

We wish to bring Scripture to bear upon the same point. "The gospel is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." This is a Divine proposition, and must be allowed to be incontrovertible. St. Paul inquires of the objector, "Hath God cast away his people? God forbid." "There is a remnant according to the election of grace." "Blindness in part is happened to Israel." The discussion by the apostle relates to the Jewish people in their connection with the gospel dispensation, and he enforces the

truth upon the mind with a clearness that defies contradiction, that the Jews are equally with the Gentiles subjects of the grace of God, and are to be considered objects of his mercy. Now we apprehend that the opinion in question has been the result, mainly, of a misapprehension of the true relation of the Jewish people to the Christian dispensation.

The Jews, as distinct from other people under the old as well as the new dispensation, in their relation to the covenant of redemption, must be viewed as a *social compact*. The covenant of redemption was confirmed to Abraham, but its blessings were just as free then to all the world as they are now; and even after his seed were organized into a political body, the heathen could become proselytes, and be subjects of redemption as well as Jews, as facts abundantly show.

The blessings promised upon obedience to the Divine laws and institutions, which were the basis of their social compact, were purely national. So were the curses denounced upon disobedience. The inheritance of the promises, the adoption, the glory, the covenants, the giving of the law, the service of God, a renowned ancestry, a national Messiah, was strictly national; whereas the blessings of justification, sanctification, and glorification of the moral man, resulted from a totally different arrangement. So the curse of disinheritance was not intended to affect the individual, but the nation.

The curse now resting upon the Jews is national, and nothing more; and a bitter and terrible curse it is. So we may say that the promises that have been made to them, and predictions concerning their future condition in this world, are strictly national. Consistent by with these views the apostle reasons: "Their fall was the riches of the world, much more should their fulness be." "Their reception shall be like life from the dead." "At the fulness of the Gentiles all Israel shall be saved." When, therefore, the question is raised respecting the will of God in the salvation of Israel, we must carefully distinguish their individuality from their nationality. As individuals, they sustain the same, if not a more intimate relation to the covenant of redemption, than the Gentiles. As a nation, they are cut off from the privilege of developing their social natures in governmental institutions founded upon gospel principles, while other people are enjoying the riches of such institutions. The general inference to be drawn from this whole subject is, that in any age, in any country, the Jews are to have the gospel preached to them with the same, if not more, hope of success, equally with any other people on the earth. In this respect there is no difference between Jew and Greek, for "God hath concluded all in unbelief, that he might have mercy upon all."

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THURINGIA.—*Fusion of Jewish and Christian Schools*.—Minister Von Wydenbrugk's plan to unite Jewish and Christian schools is now being executed in Stadt Lengsfeld. A communal school (Communal-Schule) has been established, in which Jewish and Christian children are educated.

## RESTORATION OF THE JEWS.

A PARAGRAPH FROM EDWARDS'S HISTORY OF REDEMPTION.

HOWEVER obstinate the Jews have now been for seventeen hundred years, in their rejection of Christ; however rare have been the instances of individual conversions ever since the destruction of Jerusalem; and however they have, against the plain teachings of their own prophets, continued to approve of the cruelty of their forefathers in crucifying Christ: yet when *this day* comes, the thick veil which blinds their eyes shall be removed, 2 Cor. iii. 16.; Divine grace shall melt and renew their hard hearts, and "they shall look on him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first-born." Zech. xii. 10, &c. And then shall the house of Israel be saved. The Jews in all their dispersions shall cast away their old infidelity, and shall have their hearts wonderfully changed, and abhor themselves for their past unbelief and obstinacy. They shall flow together to the blessed Jesus, penitently, humbly, and joyfully owning him as their glorious King and only Saviour, and shall with all their hearts, as with one heart and voice, declare his praises unto other nations. *Nothing is more certainly foretold than this national conversion of the Jews in Rom. xi.* There are also many passages of the Old Testament which cannot be interpreted in any other sense. Besides the prophecies of the calling of the Jews, we have a remarkable providential seal of the fulfilment of this great event by a kind of continued miracle, in their being preserved a distinct nation in such a dispersed condition till the present time. The world affords nothing else like it. There is undoubtedly a remarkable hand of Providence in it. When they shall be called, that ancient people, who alone were God's people for so long a time, *shall be his people again, never to be rejected more.* They shall then be gathered into one fold together with the Gentiles; and so also shall the remains of the ten tribes, wherever they be, and though they have been rejected much longer than the Jews, be brought in with their brethren. The prophecies of Hosea, especially, intimate that in the future glorious times of the Church, both Judah and Ephraim, or Judah and the ten tribes, shall be brought in together, and shall be *united as one people, as they formerly were under David and Solomon.* Hos. i. 11, &c. Though we do not know the time in which this conversion of Israel will come to pass, yet thus much we may determine by Scripture, that it will be before the glory of the Gentile part of the Church shall be fully accomplished, because it is said their coming in shall be life from the dead to the Gentiles. Rom. xi. 12-15.

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A PORTUGUESE nobleman, whose physician was imprisoned for being supposed to be a Jew, begged of one of the inquisitors, by letter, that he would cause him to be set at liberty, because he had certain knowledge that he was a good Christian; but the physician nevertheless was put to the torture, and, in his agony, confessed that he was a Jew, and prom-



ised to become a penitent. Upon this the nobleman became incensed, and feigning himself sick, sent for the inquisitor, by one of his servants, to come and visit him. When the inquisitor arrived, he commanded him to confess that he himself was a Jew, and further, to write his confession with his own hand; and when he refused to do this, the nobleman charged some of his servants to put a helmet, heated red hot on a fire, on his head: but, unable to endure this threatened torment, he confessed, and wrote with his own hand that he was a Jew. The nobleman then took occasion to reprove him for his injustice and cruelty, saying, "In the same manner that I forced a confession from you was a confession forced from my physician, with this difference: fear of the torment made you confess, whereas he experienced it."—*Menashe ben Israel's Vindicia Judæorum*, 1656.

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For the Jewish Chronicle.

#### COMMUNICATION FROM A CONVERTED JEWESS TO THE HOUSE OF ISRAEL.

"I am the Way, the Truth, and the Life. No man cometh to the Father but by me."—*JOHN* xiv. 6.

*My Jewish Brethren*:—In Jesus Christ is our God offered to our adoration, not only in an approachable form, but also in an aspect of tenderness and mercy. The Shechinah, or radiant glory of ineffable splendor, has been manifested, and is only conceivable by us in the person of the Lord Jesus. Here the eye and heart of true faith can rest. All who approach Him in sincerity, as subjects of his mercy, will be accepted; but we must follow the Way, embrace the Truth, and lay hold of the Life, or we cannot come to the Father. "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." The Saviour of the world here plainly declares that we cannot know the Father out of him—we will only be groping in the dark; no Comforter or Holy Spirit is promised to those who seek the Father in any other way, or by any other name, than Jesus Christ. Here is peace, sweet, enduring peace; not what the world terms peace, but that which whispers, "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in me." Thirteen years' experience in this belief makes me exclaim with the apostle, that "my heart's desire and prayer to God for Israel is that they may be saved." The power to conquer our evils and lusts is only given at the foot of the blessed cross. Here we throw off our tattered and filthy righteousness, and receive in exchange the graces of the Spirit, which alone can arm and shield us from temptations without and within. Here again are we told to come and receive the Comforter or Spirit of Truth. The Saviour says, in *John* xvi. 7: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Are not such passages of Holy Writ express declarations of love from the Saviour, to show us that He is "the Way, the Truth, and the Life"—the only source to us of truth and of life? Let us then.

dear brethren, wait on Him in humble adoration, seeking to obtain a just view of Divine truth, and a life of love and obedience, never forgetting that to strive, looking to Him for the ability to render such obedience, is the only way in which all other graces can take root and grow in our hearts, and by which we can attain to life everlasting.

H. K. B.

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### THE CHASID AND LOUIS KOSSUTH.

THE following, which has been related by two credible persons, who are quite independent of each other, but both well acquainted with the affairs of Hungary, and its late fearful and destructive revolution, shows the prevalence of superstition among the Jews in a neighborhood where great numbers of them reside.

In one of the northern comitates of Hungary, the sect of the Chasidim, which had its origin in Poland, were at the commencement of the present century found in large numbers. Their rabbi, who was celebrated throughout the country for his piety, sanctity, and supposed power to work miracles, resided in Aphely. He was looked upon and venerated as the head of the sect, far and wide, and called by them, without any other distinctive name, "the rabbi;" as is customary among the mystic Jewish sects.

In the same city there lived an advocate, who was no friend of the Jews, and least of all of this bigoted sect of them. He found an opportunity to bring an action against the head of the Chasidim, and to entangle him in a long and tedious law-suit, which finally ended in the rabbi's condemnation to pay a large sum of money. Unjust as it was considered, there was no redress; the rabbi had to pay the money, which passed into the purse of the advocate. But during the law-suit, two out of three sons of the latter died; and shortly after the receipt of the money, the advocate himself. The superstitious Chasidim gladly laid hold of this untoward circumstance, and spread the report far and wide, that the misfortune which had happened to the family was in consequence of the curse of "the rabbi," which was now poured out, and would continue to be poured out over the family of the advocate.

This report did not fail to make an impression on Protestants and Catholics. Many were awe-struck, and people flocked to him with their sick and diseased relatives more than before. Nor did the report fail to excite awe and fear in the breast of the advocate's widow. And thinking that the anger of the rabbi might not yet be appeased, and that the only child left was equally in danger, and having, perhaps, misgivings about the justice of the law-suit, and the consequent sum which it brought her husband, she took the money one day, and her only son now left, and ventured to approach "the rabbi."

Before she entered with her child, she sent in the money which her late husband had received, and begged that he would take it back, requesting, at the same time, the favor to see the great man. Her request was acceded to in both points. The money was taken back, and she was permitted to approach the holy man. She begged the rabbi to pardon what her late husband had done amiss in this matter, and being aware of his sanctity, she now only begged that he would bless her son, her only child. The rabbi was extremely condescending and gracious, and disdained not to gratify the widow's and mother's request.

The rabbi steadfastly looked at the boy, in whose vivid eyes the holy man saw more than the ordinary run of boys, for it was none other than Ludwig Kossuth, the dictator of Hungary in the late revolution. Upon

the reiterated entreaty of the mother to lay his hands upon him, he took hold of the boy, and said, "My son, thou art destined to be the captain of thy people; 'All that devour him shall offend; evil shall come upon them, saith the Lord.' (Jer. ii. 3): 'he that toucheth them, toucheth the apple of his eye, saith the Lord.'" (Zech. ii. 8.) The rabbi, laying his hands on the head of the uncircumcised boy, (an event never heard of before,) proceeded: "And upon thy soul I impress this verse of the Psalms, *in which thy name is written*, bear it ever in memory: '*Thou hast given a banner (נֶסֶם) to them that feared thee, that it may be displayed (לְהִתְנוֹסֵס), to seek shelter under it,* because of the truth,'" (טַפְנֵי קֹשׁוּט, "before Koshut," as Kossuth is pronounced in the Slavonian dialect.) Ps. lx. 4.

This is a specimen of the mode in which the Word of God is distorted by these Cabalists, to mean anything they please. It is by no means impossible that this misapplication of a portion of Scripture by "the rabbi," gave the mind of the boy a false direction and impulse, which before it had not, and which perhaps gave him a tendency to oppose the government in after life, and thus going on, from step to step, successfully, until he became dictator of his country; to which the Jews, in consequence of this occurrence, have not a little contributed. With regard to them, it is confidently asserted, that this very circumstance, which became generally known at the time, but was forgotten until he occupied a prominent position, when it was recalled to memory and carefully circulated, was the main cause which moved the Jews to adhere to him, as they did to the very last. And it was on the other hand, also, a probable cause of Kossuth's pursuing a more liberal policy towards the Jews; as it was one of the first things he promised to do when he came in power, to treat the Jews more leniently. This, at least, is stated to be a fact, that when Ludwig Kossuth acted a prominent part in the affairs of Hungary, this occurrence was fetched out of the store-room of oblivion, and the report of it went like lightning from one Jewish congregation to another, till every child knew it. The old rabbi had long left this world; but being venerated as a holy man, his words were not forgotten, and the Jews founded upon them their hope for better days, and a better existence in Hungary. The sixtieth Psalm was rehearsed in the daily liturgies in the synagogues, and the most subtle and silly constructions were put upon it, all referring, of course, to Kossuth and emancipation. The finding of the name "Kossuth" in the Scriptures was looked upon as an indication from the Most High. Yet, the emancipation of the Jews was not recognized, or even pronounced, until the Hungarians had retreated to Szegedin, and the Russians were at their heels already.

It ought, however, to be added, that this is not an isolated instance of the perversion of the Scriptures, but that it is a constant practice of the mystical and Cabalistical Jews. The same principle is applied to the most trifling occurrences in daily life.—*Jewish Intelligence.*

DEATH OF MR. S. SALATER.—It is with much regret that we have to record the death of Mr. S. Salater, a young Christian Israelite, who, in the early part of this year, had been appointed an assistant in the Home Mission. Soon after his appointment, Mr. Salater had a rupture of a blood-vessel, and on the 5th of July he departed this world at Jersey, to which place he had been recommended to go in the hope of deriving benefit from the change of air. He had kind friends around him, who paid every attention to his wants and necessities; but it was not the Lord's will that he should abide longer in this earthly tabernacle, to serve Him in the cause to which he had devoted himself, and for which he had been prepared in the Society's Hebrew College.

## Missionary Intelligence.

### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE present is a critical time with Jewish missions in this country, for three reasons. As a matter of fact, thousands of Jews are attached to Judaism only from the force of habit and education, being at heart skeptics respecting all religion. Should one pass through the Jewish quarter in some of our cities on Saturday, the Jewish Sabbath, the strictness of whose observance has ever been an index to their devotion to God, he would be convinced of this assertion. Here and there he would see a shop closed, but generally the majority pursue their avocations on that day as usual. They care little for their own peculiar religious institutions. Being in a free country, where every man may think and feel as he pleases, they no longer look upon the Rabbins with that awe, veneration, and servility, which is common in the Old World. The truth is, they see Judaism in its true light—a very good religion for the superstitious and the vulgar, but not at all adapted to the spiritual wants of a spirit awakened to the great concerns of eternity. They are becoming skeptics, and some of them atheists, and this in spite of the remonstrances of their religious wants. Now, this is a critical moment for them. When we destroy a plan fondly cherished by an individual to promote his own welfare, he naturally expects us to give him a better as a substitute.

Providence has torn away the showy fabric on which Jews were building their hopes for eternity. Then will not Providence offer them a better foundation? This he has done. In a remarkable manner he has raised up messengers to proclaim to them the unsearchable riches of Christ; and nearly a thousand families the past year have heard the blessed messages of peace and mercy.

As a matter of fact, also, the Jews in large numbers, without any possible pecuniary inducements, are anxiously inquiring what they must do to be saved. Without any pecuniary motive placed before them or conceived by themselves, we say, because no people are so hospitable to their own kindred as the Jews—no Jew out of employment but that will readily be furnished by his brethren; but the moment he is known to be wavering in his Jewish faith and inclined to the Christian, they cast him off. On the other hand, the Jews know that when they profess Christ, that such is the hatred and distrust to Jews among Christians, it is next to impossible to obtain employment or aid from them, whatever may be their distress.

An instance has recently occurred of a converted Jew in good and regular standing in a Christian church, with a family, who, thrown out of employment because of scarcity of labor in his particular trade, applied



for weeks to Christians of his own and other churches for employment or aid to sustain his family, and was finally obliged to apply to a Jew, who, not knowing his change of faith, supplied all his pressing wants, and set him up in business. With this knowledge in their possession, they visit our missionaries, and frequent our office every week to inquire into the truth and hopes of Christianity. This, then, is a critical moment in our missions. Who is praying for the conversion of these inquiring sinners? Who, among our readers and the friends of Israel, is wrestling with the angel for a blessing of grace upon these persons now near the kingdom of heaven?

The third reason that this is a critical time for our mission is, we have now thirteen laborers, preaching, in one way or another, the blessed gospel to the Jews. And to sustain them is difficult, for the reason that a Jewish mission is not made of much importance by those who have the control of the finances of the churches; they do not feel disposed to give it a regular place in their annual benevolent regards; hence by hook and crook we must get access to the people, and then sometimes are frowned upon by those who think they have an exclusive right to control and direct the benevolent feeling of the churches. We do not despair, for there are thousands of hearts that respond to our appeals; our great difficulty is in ascertaining *who* are interested in Jewish missions. But in this part of the work our trust is in God. We know that he has the hearts of all Christians in his hands. Then let all pray that he would turn them towards us, and open them in generous offerings.

The last month has been one of encouragement, though one of embarrassment. The converts already united with the churches, five in all since May, appear well thus far. They are all employed in one way or another to obtain an honest livelihood. The other hopeful converts seem to be firm in the faith of Christ, although some of them are distressed for want of regular employment. It seems that all we want now—having access to the Jews to any extent desirable, having had fruits to encourage our hearts, having the blessed sanctifying Spirit among us, to go before us and to comfort us—is a manifestation of that liberal spirit of benevolence among Christians which shows that they appreciate our efforts, the mercy and grace of God, and have a due sense of gratitude for all the riches and glory they have inherited, under God, from the Jews. “Why should the work cease?”

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#### MISSION IN NEW-YORK.

REV. T. STEINER.

“JUDAH is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest. She weepeth sore in the night, and her tears are on her cheeks; *among all her lovers she hath none to comfort her.*” Lam. i. 2, 3.

“I am with thee, saith the Lord, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.” Jer. xxx. 11.

“And I will settle you after your old estates, and I will do better unto

you than at your beginnings; and ye shall know that I am the Lord." Ezek. xxxvi. 11.

How precious are these promises! Though all the world should forget us, and our lovers, or rather those who profess to love, do not comfort us, still the Lord our God, the God of our fathers, who keepeth covenant and remembereth mercy, he will not forget us. This is our comfort, our strong hope, in this time of our sad captivity. To Him we look for help. As for the present, the gospel is preached to the Jews; and the Lord causes the seed to be sown, which we hope soon will spring up and bear fruit, thirty, sixty, and a hundred fold. As one of these instruments, I also was permitted to scatter the seed of the Word of God.

I continued my labors as usual, in visiting Jewish families, conversing with them, reading the Scriptures, distributing the Word of God, and praying with them. In most of these families, I read the Bible to them. I believe, if we desire it ourselves, God will enable us to read his Word in these families, that they may not be left without a testimony, and pass into eternity ignorant of God's will, not having heard his Word.

Since the time of my last statement, including August 10th. I was enabled, by the grace of God, to labor in 105 families,* also with different individuals 25 times; distributed 51 Bibles, 20 Testaments, 7,822 pages of tracts. I prayed with 25 families, and read the Scriptures in 86 of them, or about ninety out of a hundred.

I have not visited as many families as before; one reason is, that I changed my course of labor; another reason, that it took up much time to arrange for having the gospel preached publicly to the Jews; so also during that period, considerable time was taken up to get a proper residence to receive the Jews who would call upon us in private. The work, however, consists not in the great number of families visited, but how the few are attended to. Besides giving instruction at my own residence, I also, as I mentioned before, made arrangements to have the gospel preached to the Jews in public. Our weekly prayer-meeting, composed of Jews, has continued as usual. Blessed be God for it. I take great delight in stating that it has been continued now regularly at least half a year, if not longer. I thank God heartily that he has carried it through thus far to the praise of his name, for I think much of such a prayer-meeting. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." (Ezek. xxxvi. 37.) If we be but few who meet to wrestle with God, I know we shall have a blessing. "The effectual, fervent prayer of a righteous man availeth much." (James v. 16.) We not only pray to the God of our fathers to pour out his Holy Spirit upon poor Israel, but also upon the Gentiles, that they would be stirred up to see and to do their duty towards Israel, and not only be priests unto God in name, but in deed and in truth. Oh that the Gentiles would pray more, and do more for Israel! "Through your mercy they also may obtain mercy." (Rom. xi. 31.)

I am not able to go into detail at this time, though I should love to do so, in order to show the power of a preached Word, and also how accessible the Jews are at present; but I will only give a very cursory statement.

*August 13th.* Called upon Mr. —'s family. He told me that he has read in the Testament which he bought of me some time before. There were several Jews there, to whom I preached the glorious gospel. Mr. — came thero, who told me that he has read the New Testament half through which I gave him. Read the Bible to them, and distributed the Scriptures.

*16th.* Mr. — called upon me, and told me that he feels stirred up

* With a great many of those it was my second visit.

since my last visit in Mr. —'s family, where he boarded; that he has not thought on the subject of religion since the last ten years; and that there is nothing in his present views that can give him rest. I pointed out to him the Lamb of God as the only resting-place. Before he left, I prayed with him.

18th. Preached to a Gentile congregation, where I begged the people to pray for Israel; and after service I once more begged the elder of that church not to forget praying for Israel, and also to use his influence in that cause. He said that he would do his utmost. Would to God all the elders of the different churches would do so, and then the redemption of Israel, yea, and of the whole world, would be nigh. "Comfort ye, comfort ye my people, saith your God." (Isa. xl. 1.)

Sept. 10th. Revisited Mr. —'s family; told me that after my last visit he read a whole week in the New Testament, but it seemed to no profit. I asked him whether he begged God for light before reading it. He said, No. I advised him to do so. Before I left, I asked him whether he will do it. He nodded with his head. The next time I saw him, he told me that he did as I advised him, and he is getting along better.

I have seen this brother since; and I am sorry to say that he is still in the same old path. Nothing short of the power of God can change poor, fallen man. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezekiel xxxvi. 36.) Whilst there, a boy came in, and told me that Mr. — wished to see me. I called there. It was a family in the same house. There were several Jews there. I conversed with them on the subject of religion, read the Word of God, gave Mr. — a Bible, and they promised either to come to our prayer-meeting or to come and hear us preach.

14th. Mr. — called upon me. He had heard preaching before, and seemed to delay repentance and faith in Jesus. I urged him to have both, read the Word to him, and prayed with him. Before he left, he said, "You are nearer to Christ; pray for me."

17th. Revisited Mr. —, upon whom I had called before; and when I spoke warmly to him about the danger of his soul, he suddenly took me by the hand, as if grateful, because so kindly warned. This time I urged him not to procrastinate any further, and to receive Christ into his heart by a living faith, and to beg God that he would permit him to be a useful servant. He said, I will do it. Mr. — has called upon me since, but I am sorry to say, that I fear he is as yet unrenewed by that sweet grace of God which alone can change this evil heart of ours. Father, remember him!

Mr. — called upon me, to whom I preached that same gospel of which I delight to speak to my Jewish brethren. I prayed with him before he left, and he seemed to be greatly moved and highly elated, because of the message he heard.

Revisited Mr. —'s family. Mrs. — told me she feels grieved for what I told her when I was there last—that her soul will be lost, *i. e.* out of Christ. I did not feel grieved about it, for my part, and only wished that men's hearts were pricked a little more. I read the Word to them, gave Mrs. — a Bible, and prayed with them.

20th. Mr. — revisited me. Told me that since I prayed with him he is surprised in his thoughts, as he expressed it in German. I spoke again very earnestly with him, and recommended him unto a merciful God and Redeemer. May God have mercy upon him, and by his mighty Spirit change his heart.

October 5th. Called upon a family in — street. Mr. — listened attentively, and then said: "I will think over this matter; when you come

again, then we can speak more about it." He believes that we are sinners, and need a Mediator. Lord Jesus, remember him, since he also is a son of Abraham.

12th. Called upon a family in — street, where I spent all the forenoon, being well received, and several Jews being there. Mrs. — very willingly listened to my conversation. She spoke of a certain passage in Isaiah, having reference to Christ, and said: "This verse, indeed, is rather seductive," *i. e.*, might easily lead a Jew to believe that Christ is the Messiah. She said, "Alas! that Isaiah speaks in so free a manner." Her son reads daily in the English Bible,—I suppose merely in the Old Testament; still the Word is read. In the course of conversation, I pointed out the passage in Daniel ix. 26: "And after threescore and two weeks shall Messiah be cut off," etc. She said, "I will see about this passage this afternoon." Some other Jews came in, with whom I conversed, read the Bible to them, and left a Testament. Before I left, Mrs. — invited me to call again.

23^d. Called upon Mr. —, in — street. He seemed desirous to know the way of life, and appeared quite serious. My word had a proper effect. I gave him a Bible, and he received it thankfully. Some time after I called upon a family in the same house. His mother came up, and was greatly excited that I had given him a Bible, etc. She said that they destroyed the Bible I gave him. The man in whose family I now was, when he came home and saw me, began to rave like a madman, and was full of rage. He appeared to me a good picture of one of the persecuting, mad Jews in the times of our Saviour and his apostles. They were all of them excited, yet I remained perfectly calm. This so astonished them, that the mother of the above young man cried out: "He is beside himself." She could not understand how I could suffer myself to be so greatly dishonored, and not even reply, but continually smile at it. After a while it became quiet, and I could instruct them. When in a family near by, which I visited before I called upon the family of which I now speak, a man came in and handed me back the tract and the Testament which I had left in a place in the same house, and did not wish me to leave it there. Thus Satan seems to have been stirred up because of the good seed sown, and he and his people opposed the gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Ps. ii. 1-4.) "The Lord is my light and my salvation; whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear." (Ps. xxvii. 1-3.)

28th. Mr. A— and Mr. E— called upon me. To Mr. A— I give regular instruction in the truths of Christianity. May the Lord convert his soul. His aim in coming to me is simply to get light about the truths of Christianity, which he has been seeking for a long time. He examines the Scriptures for himself. Mr. E— likewise reads in the New Testament, and has a considerable knowledge of it. He seemed anxious to know the truth, and is willing to join the Church as soon as he says that he thinks he is a Christian. He believes that Christ is the Messiah, but his views of the person and office of Christ are not clear. Mr. A— begged me to give him a religious book, and I gave him one published by the American Tract Society. I have received a letter from him since, in which he states that he has read the Epistle to the Hebrews, and thirty pages in Doddridge's Rise and Progress of Religion in the Soul—the book I gave him. He asks for explanation about some passages in the above epistle, and says that Doddridge's work satisfies him very much. He says that he hopes the Lord will enable him to become convinced of the truth,



and that his happy regeneration will soon take place. Mr. A. says that there are twenty others at home, in Europe, who wish to come over to America, as soon as they will hear that he and his other friend is convinced of the truth of Christianity; for in their native place they cannot examine this matter as they should love to, being persecuted by the Jews. O that there were more such inquirers after the truth! But blessed be the Lord for that. "O that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." (Ps. xiv. 7.) O Lord, redeem thy people Israel!

29th. Revisited five families. In two of them I was received more friendly than the first time. This is a good sign. Also heard that the Bible is read where I left it. In one family, where my Bible was refused when I called there the first time, I offered it again; it was again refused; but I looked up to my heavenly Father, in the name of Christ, and with faith, that he would incline the heart of that person to receive it, and before I left it was accepted. In another family, where I evidently was unwelcome when I was there last, the lady said: "I am sorry that I cannot talk with you, being engaged otherwise." I find that the Jews listen attentively to my instruction. They are willing to hear; but, alas! their hearts remain blinded; still, thanks be to God that they are even willing to hear and to receive instruction. Even that is a mercy of God, and may not have been so before. O Lord, I long to have this people come to a knowledge of Christ, and know him who, in love and great mercy, died for them—to know their adorable Saviour and love him with their whole heart. God grant it.

30th. Revisited Mr. —'s family. Mrs. — told me, "My brother reads in the Bible, that you have given him." I once more told her of the danger she is in, as long as she is out of Christ, and showed her the way of life. She asked, "When do you have your prayer-meeting?" A good sign. At the door, I urged her once more to accept Christ, and she said, in German, "I follow after," by which I suppose she meant, I obey. Dear Saviour, remember thy Israel.

Revisited Mr. —'s family. As usual, read in the Word. In the course of conversation, he said, "I have never spoken so much on the subject of religion." He brought forward some points, which I answered.

31st. Met Mr. —. Told me he reads in the Bible I gave him. Revisited another family, but could not bring forward my message, and speak as I wished to. Had no heart to it. This sometimes happens to me. "Without me ye can do nothing."

November 1st. Revisited Mr. —. Was willing to visit me, and speak about religion. Revisited three other families. In one family they did not wish to hear anything of my gospel.

2d. Revisited Mr. —. He refused to have anything to do with me as a missionary. Revisited other families, but held no conversations.

4th. Revisited a near relative of mine; conversed, read the Word, and prayed. How precious it is to preach this gospel, and yet how sad to feel that the person to whom it is preached is yet out of the ark of safety! In the afternoon, Mr. — called upon me. I had spoken to him much before on the subject of religion. He told me that sometimes at night he wakes, and starts up, when he thinks that God might call him away, and he would be lost. I preached to him the gospel, and warned him against all manner of self-righteousness, and told him that his only hope is in Christ. I gave him my views of the nature of true repentance; for I feared he only felt sorry for his sins, because he feared the punishment thereof. As to the last point, he thought I may be right. He told

me that he is going into the country, and as soon as he returns, he will visit me first. I write all these things, not because of me, but because I wish to glorify Jesus, who gives success to a preached gospel. To his name, with the Father and the Holy Ghost, be glory and dominion for ever and ever. Amen.

“How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make thee as Admah! how shall I set thee as Zeboim! Mine heart is turned within me, and my repentings are kindled together.” (Hosea xi. 8.) The Lord loves Ephraim. It is a great privilege to be a Jew.

This brother has since returned, and told me that he firmly believes in Christ, and prays to him. Blessed be the Lord for it. The same brother had received regular instruction during the last season on the subject of religion.

In the evening, Mr. — came, to whom I give regular instruction in the truths of Christianity. He told me that he distributed the Bibles and Testaments I gave him, and I gave him another Bible and Testaments. He also told me, that since the last ten days he prays to God every night that he would guide him into the truth, and if Jesus Christ is the Redeemer, let him know it. Good Father, let him know it soon, and O Lord, remember thy promise: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him as one that is in bitterness for his first-born.” (Zech. xii. 10.)

5th. Revisited several families, where, as usual, I conversed, read in the Word, etc. In the second family I distributed two Testaments. Mrs. — said: “Have you one for me? Give me one. I will read in it.” I gave her one. In the third family, Mrs. — did not wish to take a Bible; but Mr. — said, “I will take it.” I left one.

12th. Revisited Mr. —’s family. Gave Mrs. — a Bible. She said, “I will read it through.” I begged her to ask God for light.

I have now given a sketch how the Lord often smiles upon our labors; but you must not think that there is nothing to sadden the heart of a missionary. There is. God will own his Word, as he hath promised, and bless a preached gospel, and this I wished to show; but, alas! the greater part of Israel still have hard hearts, and reject their dear Messiah, who gave his life-blood to redeem them. How few there are who turn to the Lord. May God in his mercy soon remember us: for it is not in man to do anything to hasten that glorious time when all Israel shall be saved. We wait for the power of the Spirit of God, for no other power can save. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” (Zech. iv. 6.) But blessed be the Lord for even that. The Jews are visited, and have the gospel preached to them. May God add his blessing to it, and to his great name shall be the praise for ever. Amen.

T. C. WEISSEL.

“For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.” (Jer. xxxii. 42.)

Since my last statement, including August 27th, I have continued my labors in different ways, in scattering the seed of the Word of God, as well in private as in public. I visited 137 families, distributed 20 Bibles, 1,928 pages of tracts. There are other labors which I might mention, such as giving instruction to inquirers after the truth, among whom there is a

young Jewess who comes three times a week to be instructed; also preaching publicly the gospel to the Jews, etc. This last was done in the months of September and October. May God add his blessing to it, and to his name shall be the praise for ever. Amen.

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From the (London) Jewish Intelligence.

### LONDON SOCIETY.

BERLIN.

*Baptisms of Israelites.*—We find the following in Mr. Bellson's journal:—

On the 10th of July, I admitted into the Church of Christ by baptism a rich merchant from Leghorn. He could not speak a word of German; therefore English, which he understood very well, was the medium of communication and instruction. It was a very peculiar case; he was on a business journey, and could only remain here a few days. His anxious wish was to be baptized by me as a *Protestant*. In his own country he could only be baptized in the Romish Church, which he detested; and told me that since the revolution she was more corrupt than ever. Under these circumstances, I was compelled to forego my usual practice of regular instruction previously. We were much together for several days, during which I went through the principal points of doctrine with him, and thoroughly examined him. Finding then that he believed in the Lord Jesus Christ, I conferred not long with flesh and blood, and calling to mind St. Philip's intercourse with the Eunuch of Ethiopia, I baptized him in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of most respectable witnesses, amongst whom were various sons of Abraham.

In a subsequent letter, Mr. Bellson writes:—

I am happy to inform you that on Sunday last, Sept. 22, I baptized a daughter of Abraham, whom I have prepared for this sacred rite for some time past: and I hope to-morrow week to baptize another son and daughter of Abraham.

A later communication from Mr. Bellson reports the baptism of two Jewesses, on Oct. 6th.

### REFUGE OF THE ROCKS.

We extract the following from Mr. Lauria's Journal of his return to his station, (Cairo,) after receiving ordination at the hands of the Bishop of Jerusalem:—

*Jaffa, Aug. 2d.*—Though desirous to return to Egypt, the sphere of my labors, where I trust it is the will of God that I should be His instrument to bring back some, at least, of my benighted brethren to the light of His gospel, yet I heaved many a sigh from the bottom of my heart, which almost melted, my eyes gavo vent to a flood of tears at the thoughts which successively crossed my mind yesterday, on leaving dear and holy Jerusalem. Yet it was not the Sacred History in connection with this city; for that, I confess, left my thoughts when I passed by the rocks outside the city, to which my father used to take me in our evening walks, and where I used to repeat to him the portion of the Talmud which I had learned during the day, but which place I afterwards made "for a shadow

in the daytime from the heat, and for a place of refuge, and for a covert from the storm" of persecution. For amongst these rocks, fearing to be detected by the Jews, I used to hide myself, to search the Scriptures, and to read the New Testament and other Christian books, which I deposited in a cleft of a rock. Amongst these rocks I continued to hide myself, till, by the grace of God, I was taught to pray :

Rock of Ages, cleft for me,  
Let me hide myself in Thee!

Could I pass this place and not be reminded of the great hatred I once bore to Him, whom now I adore?—that I was a persecutor of the work of which I am now a promoter? Could I fail to trace in memory how the first dawn of light began to shine through the obscurity of my mind—how, having lost all that is near and dear to me, I was admitted into Christ's Church by baptism? All these changes took place in Jerusalem. There, also, I was instructed for the missionary field, to fight the battle of the Lord of Hosts. From thence I was sent to proclaim the glad tidings of salvation to the Jews, scattered in the country of their ancient bondage, and still groaning under the yoke of their spiritual Pharaoh. And after laboring, I trust not in vain, for nearly four years, in this important and extensive field, I have now, in Jerusalem, been regularly ordained to the work in the Lord's vineyard. Oh, "What shall I render unto the Lord for all his benefits towards me," which I have received in Jerusalem? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy!"

A MISSIONARY CONVERSATION WITH RABBI B.—The subject of our conversation was the person of Christ, and the miracles which he performed. He maintained that miracles could be no proof of Christ's divinity, for magicians also had performed miracles; but, it was replied, though they performed what appeared miracles, yet Moses proved that his were miracles against which they could not stand. Not all miracles are really such; a distinction must be made. According to the words of Nicodemus to Christ, "No man can do these miracles that thou doest, except God be with him,"—except they are wrought by the power of God. Accordingly, the miracles of Christ are incomparable. No man wrought miracles before him in his own name and power, &c. And though the Pharisees either would not or could not see the truth and force of Christ's arguments, so much is certain, that even *Talmudists* of renown came to Christ to be healed of sore diseases, which is evident from many passages of the Jerusalem Talmud. The learned Rabbi would not believe this, and was not a little astonished and perplexed when the following passage was shown him:—

"The grandson of R. Josh. ben Levi had a sore neck or throat, (the Glossary says that he had swallowed a bone, or a little snake,) when a man came (in Midrash Rabba Koheleth, where this history is also related, this man is said to have been *James* of Kephars Sechanja—St. James (!); but which is not likely, since Rabbi Josh. ben Levi flourished toward the close of the second century,) and whispered something into his ear *in the name of Jesus of Nazareth*, and the disease vanished. When the stranger had gone, Rabbi Josh. asked his grandson what it was that the stranger had whispered into his ear? and he repeated the words, to which Rabbi Josh. replied, it would have been better for him to have died of his disease than to have been healed in the name of Jesus Christ."

Whatever objection Rabbi Josh. may have had against the use of the name of Christ, he does not venture to say that his grandson was healed by witchcraft. Now, if this be the testimony of the Talmud, what rea-



son is there to doubt that of the gospel, which simply relates the miracles which Jesus did himself?

This passage—which Rabbi B. could not reason away, for there it stands—he attempted to explain mystically, in which, however, he did not succeed. But he expressed his great astonishment that such a passage could be found in the Talmud, and wished to know whether it had been shown to other rabbies; and confessed that it was the most remarkable and inexplicable passage he had ever seen in the Talmud. He accepted a Hebrew New Testament, and promised to read it carefully, which he also did, as was evident from later conversations.

Equally clear does Jacob in his blessing point to the Messiah, when he speaks of the sceptre which should not depart from Judah, &c. There is an astonishing agreement in the paraphrase of this passage in both Targums. “Jacob our father said, not for the deliverance of Gideon, the son of Joas, does my soul long, for that is the temporal one only; nor after that of Samson, for that was merely transient; but after the Redemption which thou hast promised to thy children Israel, through the *Δσγος*, after that Redeemer alone doth my soul desire.”

They said they had never heard of these passages before, and would not believe that they were in the Targum. Dr. B. told them he would certainly not say they were there, if it were otherwise. But they thought he could not know them by heart, even if they were there. They were, however, finally convinced that he was correct, and promised to read the Scriptures more carefully.

**CANDIDATES FOR BAPTISM.**—Besides the additional inquirer, (Mr. Shoo-fani's son-in-law,) who has this month been apprenticed to a trade, and, being a married man, taken as an out-pupil only of the House of Industry, Mordecai Maimon has returned from his wanderings, now much more decided than before, and appears so deeply and intelligently convinced, not only of the truth of Christianity, but also of the need of a personal interest in the atonement that is in Christ, for his soul's salvation, that we can no more hesitate to receive him as a candidate for baptism. This, however, will require time, both on account of his wife and children, and also because both he and they understand only Arabic, so as to be mainly dependent upon me for their instruction. Finding them gone when he came here, he was urgent to be assisted to go after them; but he received a letter from them to say, that having heard of his return, they were coming back with a Jew from here soon. Meanwhile the keeper of our premises having left this for Egypt, his native country, I have given Mordecai his room and office, and weekly allowance. The Russian family is going on very steadily; and we may hope ere long to add them and their interesting children to our church here. He has resumed business, and will, I trust, succeed.

**A BLIND INQUIRER.**—The blind inquirer was making great progress both in the knowledge (under Mr. Sinyanki's verbal teaching) and in the experience of Christian truth. His wife's conduct was very satisfactory; but having suffered most painfully in health ever since his arrival here, his endurance lately gave way under the continued and prospective increase of illness, and he became urgent to be assisted to return to Constantinople, where, being able to employ himself, he had enjoyed better health. He wished much to have been baptized first here, (with his wife and children,) but knowing from our own experience how unfair it is to missionaries to send them Jews already baptized elsewhere, and finding it absolutely necessary to recommend him and his to Mr. Schaufler there, we thought it right to send them unbaptized. Besides, it was desirable that both he, and particularly his wife, should receive fuller instruction

before baptism. I therefore gave him a letter to this effect to Mr. Schaulfer, who, I doubt not, will take every care of them.

A SECRET BELIEVER.—I called during the day upon several Jewish families of the place, and, thank God, was here and there permitted to speak a few words of Him, whom to know is life everlasting. I was much delighted with the last visit I paid in Alsace, viz., to Mr. V., Doctor of Medicine. Dr. V. has been thoroughly convinced of the truth of Christianity for many years already, and is full of thanks to God Almighty for the many blessings he is granting him to enjoy in believing. The reason for his having hitherto hesitated to confess openly his faith in the Lord Jesus, he stated to be, because his wife was yet far from the truth, and besides, he was of opinion that baptism was only a form. I showed him his mistake, and he thanked me heartily for my visit, which he said had been to him a season of refreshing.

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### FREE CHURCH OF SCOTLAND.

#### PESTH.

IN addition to occasional inquiries, there are at present ten catechumens, amongst whom are four Jewish families, two medical men, and one teacher. In some of these we already discern such concern about their eternal salvation, that we trust shortly to be able to recommend them for baptism. Several others come and hear the gospel on the Lord's day, although they do not venture to announce themselves as "inquirers." With one, or at the most two exceptions, all these have ceased to be *Jews* in their convictions, and know as much of Christian doctrine as well-instructed hearers of the gospel in Scotland.

The learned individual to whom I alluded in my last has returned to Vienna, but pursues privately those inquiries so powerfully urged upon him by the truths of the gospel, which he had heard in part, and which at least have swept away his Jewish prejudices, and compelled him to declare that he solemnly believed Christianity was the truth of God. He has refused the highest literary posts which the Jews could offer him, and accepted an office in the meantime, where, according to his views, he will have liberty of conscience.

Those with whom we come in close contact, affect in their turn a circle of Jewish relatives and acquaintances, who are either excited to oppose more bitterly, or are curious to hear more of a religion which so quickly undermines the foundations of the faith of themselves and their fathers.

One of the catechumens came the other day with the cry, "What shall I do to be saved?" He was weeping, and said that for some time back he slept but little, thinking of his sins. We have known this man and his family for years, and we do hope a real work is taking place. Spiritual distress seems to have taken the place of earthly trouble. He longs for the comfortable knowledge of a gracious state. Oh, that I might find him! has been for some time his inmost desire. This passage, he says, is often by him: "Who is there in heaven but thee; who in all the earth would I desire beside thee?" His mind indeed for some time is filled with Scripture. He and his wife are both hopeful inquirers.

A Jewess, the wife of a medical man, seems considerably impressed with the truth. "Oh!" said she, "will you only tell my husband what you are telling me?" This request was made in May; and, although the husband was half infidel, half philosopher, he and his wife are now both

desirous of confessing publicly that Jesus is the Messias, who alone can give repentance to Israel, and the remission of their sins.

The school numbers now about 250 children. They have at present to meet in two different houses, about a hundred yards distant from each other. At next term, however, they will be removed, and taught in one building. A considerable sensation is excited in the Jewish quarter of the city by the children assembling after school hours in the large courts of the house to sing *Christian* hymns. An "English authoress," passing through Pesth, sent us *ten gold ducats* (10 ducats) for the school library last week. She also paid a visit to the children.

During the last quarter, the colporteurs have sold many hundreds, I may say thousands, of Bibles and tracts. The exact number will not be made up till their return. One reports: "Many buy the Scriptures—Roman Catholics, Protestants, and Jews. In many places the Jews now hear *readily* those proofs for the Messiahship of Jesus, which primarily were the signal for leaving us, often with contempt and displeasure. The Protestant ministers often recommend us from their pulpits to their congregations." Another informs us he has sold 100 copies of the Old and New Testaments, many tracts, Psalms, and New Testaments. While in Hedes, two Jews came in and told his landlord, an Israelite, that this person and his books ought to be thrown down stairs. They were evidently bent on violence. Two of the chief Jews meanwhile arrived. One of them had previously purchased "The Conversion of Mr. Saphir." It had attracted his attention. His companion was a very old man, who in his youth had studied with Mr. S., and he now wished a copy of his "Conversion." This aged and bigoted Israelite had long ceased to hold intercourse with Mr. S. As soon as the book was given him, he placed it within his coat, and ran home to devour its contents in secret. After their departure, the house was filled with Jews of the roughest and most ignorant class. Our friend tried to speak to them of Christ, and, among other things, said the words of the prophet Zechariah will one day be fulfilled in your experience, (Zech. xii. 10,) "And they shall look on me (saith the Lord) whom they have pierced," &c. "If you will show me such a passage in our *Thenach*," (Bible,) said the violent man, "I too will become a Christian." The crowd of Jews eagerly watched the issue. Zech. xii. 10 was showed him in the Hebrew Scriptures. He became deadly pale, struggled to reply, but could not, and said he must go home to consult "Raschi," and hear what the "rabbies" said on the passage. The other Jews, very ignorant, yet expecting their leader to silence the Christian, demanded, "Well, is it true? Are these words, 'Jehovah, whom we have pierced,' in our *Tirah*?" (Bible.) He answered, "Yes, it is true," and left the room. The rest immediately departed, much cast down. (Isaiah liv. 17.) In another town, the same colporteur met a very different person, an aged Christian in poor circumstances. He had been long ill. He was lame, and unable to work. Almost the only members of his body left untouched by disease were his eyes. The aged Lazarus said: "How I pray to my Lord to spare my sight while in this tabernacle of clay! I know I am soon to leave it, but while I am here my only comfort I find in this blessed book. Here I am consoled and upheld in all my earthly trials."

Another colporteur writes in his journal, and which we render from the German:—"Made two Jewish acquaintances to-day. Sold five Bibles, three German and two Hebrew. Spoke the whole forenoon with the Jews about Christ, his kingdom, and work. The Lord stood by me, and gave me strength. The men seemed quite sorry to part with me. On leaving, I advised them earnestly to take a copy of the New Testament, and examine the parallel passages carefully, telling them at the same



time the necessity of earnest prayer in the perusal, if they wished to derive any spiritual benefit. To-day, again, made several new acquaintances among the Jews. Next day saw a great many persons, Jews, Protestants, and Roman Catholics, and had opportunities of commending Christ to them. Among other tokens of God's blessing, succeeded in persuading a Roman Catholic (who was working next door to the house in which my Bibles were sold) to leave off his labor on the Lord's day. This actually took place, although the apprentices opposed the proposal. Afterwards had interviews with two Jewish medical men, Drs. B—— and L——, and found that they now ceased to discuss religion on the principles of mere rational philosophy, but argued from the Scriptures. They refused to acknowledge Christ to be God, but considered him as the highest of creatures, full of the Holy Spirit, and as the person in whom the promise to Abraham is fulfilled: 'In thy seed shall all the nations of the earth be blessed.' They are at least more in the way to believe than formerly, because they are now studying the Holy Scriptures. Two Jews came to me to-day, who had from Iliowitz purchased two Hebrew Bibles a year ago. They wished to have a German translation. I hurried home and brought a German Bible. On seeing the New Testament also they were alarmed, and started back. At considerable length I then endeavored to show them the folly of refusing to read a book which threw so much light on the prophecies of the Old Testament. I succeeded at length in persuading them to purchase the volume, and received their promise to read the whole. I have to-day received a further supply of Bibles, but some who a few days ago were eager to buy, are indifferent. Still, I have disposed of 100 Bibles and 50 New Testaments, besides Bible histories," &c. . . . From another part of the journal we quote as follows:—"Sum of the work in the town of Baju—

"1. More than 60 persons have heard the gospel.

"2. Upwards of 150 Bibles and New Testaments disposed of.

"3. The Protestant congregation, who for two or three years had quarrelled with their minister, and with whom I have spoken every time I have been here of the sinfulness of their behavior, have been reconciled through my mediation.

"4. The 'Word of God' has been in request among many of the upper classes of society, as judges, lawyers, and officers of the army.

"5. A good effect on my own soul—those labors strengthened my confidence in God, and confirmed my faith in Christ."

We must now close our extracts and this letter, reserving remarks on the struggles of the Protestant Church with the Government, in maintaining the right of the King of Zion to rule in His own kingdom, to another opportunity.

#### JEWISH INTELLIGENCE.

THE JEWISH PRESS IN AUSTRIA.—Under the title of *Wiener Blätter*, a Jewish weekly paper has appeared in Vienna, edited by two of our most distinguished *literati* in Austria; and the ablest writers among our German co-religionists contribute thereto. The nudertaking, though but recently begun, has received the highest patronage, and already obtained a considerable circulation, which is easily accounted for, as the Austrian Jewish community is the largest in Europe, excepting that of Russia. The paper will be of great interest even to non-German readers, as it throws a light on the moral and intellectual movement that has been called forth by the emancipation of the Jews in Austria. Our brethren on the Continent, it appears, know how to appreciate the importance of a Jewish



press. They have felt, and still feel, its moralizing and beneficial influence, and know its power as the best weapon of defense when wielded in a just cause. They have readily come forward in support of the paper in a manner which, while it is gratifying to our feelings, calls to mind at the same time the apathy which exists in this respect in our own country. How far this is creditable to us, or politic, it is not for us to say. Times have been, and will come again, when this question was, and will be, put to the test.

STOCKHOLM.—*Intolerance.*—The Academic Consistory of Upsala having proposed a young Jewish student for a scholarship, the magistracy and the fifty aldermen of the corporation have protested against it, because “they do not consider a Jew entitled to such honor.” Our correspondent deplors the increase of religious intolerance in Sweden, and in the University in particular.

BRODY (GALLICIA).—*Jewish Agriculturists.*—Since the possession of landed property has been conceded to the Jews, they have turned their minds to agricultural pursuits in good earnest; and in order to enable the poor Jews to employ themselves thus honorably, several rich Jews have instituted a Society, called a “Union for Promoting Agriculture among the Jews.”

HUNGARIA.—Letters from the *Theiss* districts state that the Jews are actively employed in agricultural pursuits. Large tracts of land are continually being purchased by Jews, who are determined to show that their industry is not confined to commerce alone, but extends to every honest pursuit.

LEMBERG.—The Latin Archbishop Baraniczki apologizes in the public journals for having, “on his journey through Brody, been so friendly with the Jews, and having kissed the *Torah*” (scroll of the Pentateuch). What an illiberal diocese must that be, in which a bishop need not be ashamed of such a miserable apology!

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#### LITERARY NOTICE.

WE have received the eighth number of Mr. S. Hueston's *Illustrated Domestic Bible*, by Rev. J. COBBIN. We have spoken of this edition of the Sacred Scriptures already in a general way. Now, having had more opportunity of judging of its merits, we most heartily commend it to our readers as one of the most valuable editions extant. The present number contains a beautiful steel engraved map of “Assyria and adjacent countries, illustrating the captivities of the Jews.”

Besides, it contains, as usual, a number of cuts, illustrating the following allusions: “Tomb of Kings,” “Egyptian Letters,” “Vine-dresser and Husbandmen,” “Ancient War Fort,” “Ancient Well,” “Hebron,” “Egyptian Ark,” “Sheep Cotes,” “Egyptian Masons,” “Persian Kings and Counsellors,” “Flesh Hooks,” “Eastern mode of Submission,” “Captive Jews,” “Algm tree,” “Egyptian Ships in the Age of Solomon,” &c.; giving us striking and varied ideas of these various objects, concerning which such incorrect notions are often formed from their unlikeness to anything of the kind in the present age. Published at 139 Nassau street, New-York.

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Ed.

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